

# THE PROGRESSIVE THINKER

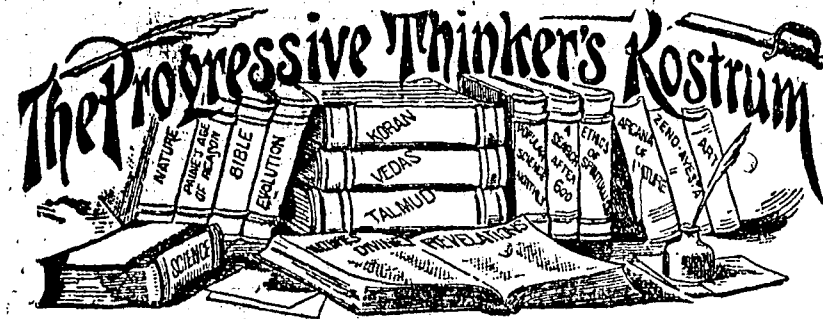
SCIENCE, MORALITY, SUPPLEMENT, THE BIBLE OF THE FUTURE

Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.

VOL. 8.

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NO. 247



## CONTROVERSIAL PENS.

They Present Diverse Views.

And the Reader Takes His Choice.

Dr. Buchanan to Hudson Tuttle.

The Future of Our Country Considered.

Mr. Tuttle's third attack upon my writings is as unfair and untruthful as the two former attacks, which he could neither defend nor excuse, and contains in addition more of error and folly than I supposed could have emanated from a man of his intelligence.

I am sorry to lose time from important labors which have long overtaken my strength, in replying to these unprovoked attacks, and equally sorry that one who has heretofore done valuable service to Spiritualism should publicly expose his infirmities as Mr. Tuttle has exposed them in attempting to play the Jupiter tonant of psychic science, instead of adhering to the line of work in which he has been successful. For want of time, I cannot reply at once, but only as I can snatch a few moments from my duties. I know not how long it may take.

Twice before Mr. Tuttle has assailed my writings, and in each case, been exposed as guilty of reckless misinterpretation. Had I stood in his shoes, I would either have sustained my charges, or if they were indefensible, made a proper apology, and thus ended the dispute. But, to aggravate his offense by making another attack (which requires another defense) in the same free-and-easy style of loose assertion and false statement.

His first false assertion that every one of my predictions had been falsified is modified by admitting that one in reference to the death of Blaine did prove true. But why could he not make a complete and honest statement as follows: "The Republican party will be hurled from power. A Democratic administration will come in, and that, too, will fail to give satisfaction. It will be succeeded by what may be called the Labor party." As Mr. Tuttle persists in denying the truth of this prediction, it follows, if his assertions are reliable, that the Republican party has not been defeated, but is still in power in the presidency and in Congress, and there is no Democratic administration to fail in giving satisfaction, as Cleveland has failed, and the Labor party has no hope. Such is the wisdom of Tuttle.

All of my statements (except in relation to anticipated deaths) were fortified by convincing facts and reasons which he ignores. I will give some of the predictions in my own language, that the reader may understand my chief aim, and verify them as they are successively realized.

"The twentieth century will be ushered in with increasing agitation and discontent, not because the reasons therefor are increasing, but because men are becoming inflamed by brooding over the social condition. Poverty is never wise to prevent evils, but it can vote and it can fight, and it will do both." But if Mr. Tuttle is right, there is no such discontent, and no fighting now nor in the future. Yet while I am writing, 1,500 miners at Cripple Creek, with reinforcements coming in, are armed and fortified to defy all military power, expecting to lose many lives in defense of their claims. I trust they will be persuaded into a compromise, for it is a terrible mistake to begin such warfare now.

I spoke of the coming era of terrible cyclones in the summer, which would be marked by great sickness and mortality. Both predictions were fulfilled, though the mortality was not as great as I anticipated. But do not claim any infallibility. Mr. Tuttle is the infallible prophet who finds unshakable and unsinkable shores to the ocean; but nature shakes and sinks them continually, and has long been sinking the land on the shores of the Baltic Sea, on the west coast of Greenland, and western shores of the Pacific.

Isaid in 1890: "I believe it is conceded that New York or Manhattan Island is very slowly sinking at present, and the subsidence is greater on the Jersey side, an observer and a traveler, told me that a subsidence of three feet had been observed at Atlantic City."

I predicted earthquakes and a disastrous sinking of our Atlantic coast in the first quarter of the next century, and a similar, but less destructive, shock on the Pacific coast, because there is a line of subterranean fire extending from the northern part of South America in these directions, and from Japan to Java. I spoke also of the probable fall of a meteorite in the Wahash valley, and the fall of a meteorite occurred there a week after my prediction had been written.

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who talk so confidently of a peaceful solution of our troubles to examine seriously whether they are not merely voicing a benevolent wish rather than anything worthy of the name of thought. The present drift toward violence is unmistakable.

As to the condition of our country, which I have shown is approaching a civil convulsion, Mr. Tuttle stands on the platitudes of the Wall Street plutocracy, and though millions are in alarming distress (often estimated at five millions), the industrial classes suffering as they never have suffered since the nation was born, Mr. Tuttle says: "There never was a time in the history of the race when the laborer was so well clothed, fed and housed, and enjoyed life's luxuries as the present,"—yes, luxuries, Mr. Tuttle! when miners' wages, which, according to our national labor reports, have been less than seven dollars a week, and have been forced down, down, by avaricious corporations, in many instances to much less than five dollars, and when in defense against this wholly upon labor, 140,000 miners have been standing firmly to resist slow starvation, endangering many other industries by stopping the mining of coal; when we have another outbreak of immense fighting mobs in Pennsylvania; when every week brings news of armed conflicts of hungry laborers, and when, as I now write, two small armies are encamped near each other, ready for battle, in Colorado—the miners in their wild desperation preferring death by bullets to submission, and when the struggle extends through Pennsylvania, Indiana, West Virginia, Ohio, Maryland, Iowa, Kansas, Colorado, Tennessee and Alabama (sometimes compelling railroads to steal the coal they are carrying), let Mr. Tuttle look through the wretched shanties of the miners, as others have looked, and hunt for his luxuries, where others have seen misery and reported harrowing scenes of suffering.

"The coming nation says: 'You may play with your ears and blindfold your eyes, and imagine there are no evils of oppression nor want, starvation if you will.' Thus selfishness makes many blind to human suffering, but not all." Cardinal Gibbons of Baltimore, recently said: "The economic conditions in the United States are fast approaching those of England. The homes of the poor are marked by destitution and squalor. The light of heaven is being closed from miserable tenement rooms and attic. Flesh and blood are becoming more cheap, bread more dear. The well being of the car-horse is more solicitously watched than that of the driver."

It is not sad to think that a prelate of the Roman church has more sympathy with the unfortunate than one who has been considered a prominent Spiritualist.

Blind to existing conditions, Mr. Tuttle's prophetic capacity is shown in his declaration that "the Anglo-Saxon reverence for order and existing government will as surely triumph as the sun will rise in the morning." The reverence for law is shown in the fact that a day seldom passes without one or more violent outbreaks against law, and that more murderers are executed by Judge Lynch than by the regular tribunals. Reverence for law has been destroyed by the widespread corruption of legislatures, of Congress, and of judges, and by the shameful legislation of the past thirty years in behalf of monopoly and wealth, which has built up an aristocracy of wealth which holds the majority of all the nation owns—vast sums vamped legally from the industrial classes, leaving them in angry discontent.

The men who, under the lead of such as John Sherman, have been plundering the nation for thirty years, would be highly pleased with the political views expressed by Mr. Tuttle, but they would be very shocked to learn that a million of American voters. All advanced thinkers to-day recognize that our social system and government have proved a disastrous failure, and it is pitiable to see Mr. Tuttle abandon the path of reform and inaugurate that I and the vast number of patriots who demand reform are joining the ranks of the anarchists and that we are guilty of treason in denouncing the political crimes which have been in progress. This is rabid talk, but it is excessively sane. It is an insult to a million of patriotic voters who are struggling for reform.

My reasonable utterances are not so strong as we often hear from the leaders of the Populist party, with which I am proud to co-operate, and if we are all engaged in treason, which is a capital crime, perhaps Mr. T. would like to see us put down by military power with Gatling guns. The school of politics with which Mr. T. thus betrays his affinity is that which has cursed our country for thirty years and will inevitably lead the nation to ruin unless reformed. It has already established an oligarchy of wealth.

Mr. Tuttle uncovers and makes conspicuous the sad fact that he has neither sound political judgment nor political progressiveness. He does not realize the divinity in man; he does not foresee the results of the spiritual movement.

Man is destined to attain the mastery of all knowledge and to be guided in progress by that divinest intellectual faculty which grasps the future. Mr. Tuttle fights against such ideas with that retrogressive spirit which has fought against Spiritualism and every other advancing step of humanity, and endeavors to make the thought of prophecy ridiculous. I had supposed him too intelligent to write in that style, but he has an undisputed right to play his narrowness. I might fill a page

of THE PROGRESSIVE THINKER with examples of successful prophecy, but its readers are too intelligent to need it. I am tempted, however, to mention one instance—that of a soldier in our secession war, who foresaw the scene, and the battlefield in which he would be shot through the heart. It was in Missouri. He arrived at the place, recognized everything before him, and at the time when the fatal bullet might be expected, he clapped his hat over his head and arrested the bullet, which, but for his hat, would have ended his life. The story was told with all particulars by the chaplain of the regiment.

While Mr. Tuttle is trying to demolish my anticipation of future trouble as a false and wicked prophecy, let him expose his genius and power to demolish Abraham Lincoln's great prediction, so similar in tendency to mine. What a pity that Lincoln did not have a Tuttle on hand to assure him that the anticipations of future trouble which gave him as much anxiety as the secession war, and as much alarm for the fate of the republic, were entirely visionary, and that everything would go on right as certain as the rising of the sun. How fortunate might the world have been if Lincoln had seen the wise Tuttle have saved D'Isagoli over twenty years ago from making his absurd predictions, so much like Dr. Buchanan's. And Carlyle, too, deplorably needed a Tuttle to warn him against such folly as predicting our darkest hours, when by "a murder bungle in policy" we should be "traveling the high road to that direful day." And even Ruskin needed his Tuttle too, to warn him against reasonable anarchistic talk about the conflict between labor and capital, which the serene Prophet Tuttle positively knows can never occur.

[NOTE.—When Senator Cameron wrote to the National Republican Convention his warning letter, saying: "All Europe and all America are in trouble. Everyone admits that the world stands on the edge of a revolution. We all see danger before us"—surely he needed a Tuttle, too.]

What a necessity our Tuttle has been! How Professor Falt, of Vienna, needed his guardianship to keep him from successfully predicting the great earthquake lately in Greece, and several other earthquakes which he has foretold. And how happy would Charleston have been a few years ago if Prophet Tuttle had been there to assure them their city was safe, for "if there is one spot more safe than another, it is our Atlantic coast," and that he "felt a conscious security in the stability of the life of the coast." He has not been an injunction against earthquakes to keep them from treating prophets so contemptuously, and shaking down cities which the prophets say are safe? The infallible Tuttle still assures us that the Atlantic coast is safe, long after the terrible disaster at Charleston, and shows its safety by talking about "the Appalachian ranges of Labrador," where nobody has ever apprehended any danger.

Apparently quite ignorant of successful prophetic predictions, he frowns his superabundant contempt upon everything of that sort, having, I presume, never seen the publications of Prof. Blake, which have been so serviceable to the farmers of Kansas, and which were given for many months ahead. A great deal of valuable weather predictions have been made by parties who have studied planetary influences; and Chapman, of Philadelphia, in a scientific work entitled "Principia," gave the rules or principles of such predictions. He claims: "Now we are making them for thirty-six hours, and under certain conditions make them for several days, and have been quite successful. This is an age of advancement, and I think in time we shall be able to forecast ten days or two weeks in advance. What a boon it would have been to farmers, if, last October, November, or December, we could have issued a bulletin stating that the following six months would be unusually dry. I think the day will come when the bureau can do such work." A safe prediction, as it has already been done. But the wise Tuttle knows "that it is impossible to predict with certainty the weather a day in advance." Perhaps if Mr. Tuttle had obtained a respectable stock of information on the various subjects on which he has "slopped over," so freely, his tirade of nearly three columns of misinformation would not have been written, and I might have been spared the labor of correcting his blunders and misrepresentations.

Prediction or prophecy is not the awfully difficult thing Mr. Tuttle imagines, for he knows very little about it. There are scores of mediums who make valuable predictions for their friends. It has been common in mesmeric subjects, and its successful performance was certified at Paris by a committee of the Royal Academy of Medicine.

Mr. Tuttle leads his readers (who have not read my essay) to think that all my predictions claim infallibility from being based on a law of periodicity. This is false, as usual. The law of periodicity referred only to our national calamities, which are coming on early in the next century. All the rest were psychic predictions for which no claim

of infallibility could be made. A number have been made by others, and some very analogous to mine concerning our nation.

I wish to cultivate and encourage the prophetic faculty, and set the example by my own predictions. The deaths I predicted will occur a little later, as I had not estimated correctly the strength of the vital force in the parties. I am not ashamed of this, for I have not yet realized a sure prophetic power. If we never went hunting until we could infallibly shoot every animal in the center of the forehead, we would have no game. If Mr. T. wanted to comment on erroneous predictions, not harmless as mine, but often destructive to human life, the medical profession in our country gives us at least ten thousand every day, and every good psychic and magnetic healer could supply him some amount of them, but he would rather attack my harmless predictions than those gigantic evils.

Mr. Tuttle's attack is headed with the suggestion that the "special ownership" of the cataclysm "rests with Professor Buchanan" as "proprietor of said cataclysm." There is no truth in this—I made no such claim. Similar views had been presented on the main question by Carlyle, Elmhurst and Ruskin, and were closely Lincoln's apprehensions, coincided with mine. More than thirty-three years before, a wonderful German seer had, among other predictions which have been fulfilled, given a prediction of the coming civil war in this country, and the disastrous earthquakes which would wreck our coast and ruin New York. His predictions expressed even more disaster than mine; and I have obtained four other predictions in this country wonderfully analogous to mine, and prior to its publication, so that there was no truth in speaking of the cataclysm as my exclusive prediction.

Moreover, I would add that our coming calamities are clearly foreseen in the higher realms of the Spirit-world, and those who deny them show that they are not in sympathy with the higher spheres, nor are they familiar with the higher powers of psychometry, which reveal our future to those whom I have instructed. But Mr. Tuttle has not been instructed. He is not interested in the new science with which I have enlarged the domain of human knowledge and wisdom, and would rather hinder than help such progress. He is no philosopher and I have kindly overlooked his superficialities, for intellectual crudities will die without being killed by criticism.

Mr. Tuttle speaks as though prophetic opinions always ran to evil. But I have predicted peace and quiet when statesmen were predicting war, and I can predict a great many good things in the future of which Mr. T. has no conception. His mental range is singularly narrow for a Spiritualist, and great men look small through the inverted telescope of Tuttle. He knows the grand, heroic and eloquent prophet, Jeremiah, whose sublime utterances, as I heard him through Jesse Shepard, was the noblest voice I ever heard. But the grandeur of a thought or of its speaker seems to excite Mr. Tuttle's especial aversion, especially when it brings the grandeur of prophecy; hence, I must consider his peculiar aversion a true compliment. I do not write for the class which he represents.

Jeremiah needs no defense from Tuttle's sneers; but as some of my readers may not know the merits of the prophet, who, Mr. Tuttle says (in the peculiar style of Bill Nye), has "made countless generations since his time miserable," when in fact, he disturbed only the knaves of his own time, I would say that the Jewish nation produced no nobler patriot and no greater psychic and prophetic genius than Jeremiah, who lived in the time of political corruption and crime, which he denounced with unflinching vigor and conscientious justice. A solitary and patriotic seer in a corrupt nation, his life became a "wee martyrdom." He left an immortal name, though his writings are but poorly preserved. A true prophet, he necessarily encountered the hostility of the priests and politicians who led their country into the disasters which he predicted. We have a few real statesmen and patriots in Congress, whose eloquent and instructive words, uttered with a profound sense of country danger, ought to be read by all, but they were wasted upon that corrupt body of which Sherman and Breckinridge are examples.

Oh! my fellow-citizens, if you would save this country from the fate predicted by Macaulay—the fate of other republics—read the newspapers and books of the patriots who are doing the same work now that was done of old by Jeremiah, and in modern times by Thomas Paine, and are striving to save us from the fatal grasp of Mammonism, Materialism, Romanism and Intemperance.

July 10.—Since the foregoing was written, the national conflict between men and money—between citizens and corporations—brought on by the American Railway Union and President Cleveland, would seem to make the dangers of our future so palpable as to raise the question in many minds whether the dangers of our future are not more imminent than I have stated. But, whatever the time, the conflict seems inevitable. We must determine on which side we will stand, and it should be on the side of those who appeal to reason, who demand arbitration and who seek to promote "the greatest good of the greatest number," which, has always been the aim of patriotic souls, while corporations have ever sought the

## TALK BY DR. SMALL.

Professor of Social Science Speaks to Students.

SUBLIMEST AND SILLIEST ACTS IN THE ANNALS OF MAN HAVE BEEN DONE IN THE NAME OF RELIGION—WANTS A THOROUGH INVESTIGATION OF INDUSTRIAL TROUBLES, NO MATTER WHAT INTERESTS MAY BE JEOPARDIZED—SECULAR CRITICISM OF CHRISTIAN CHURCH UNJUST—NEED BOTH MORALS AND INTELLECT.

Dr. Albion W. Small, Professor of Social Science in the University of Chicago, spoke lately before the Christian Union in the chapel of Cobb Lecture Hall. The speaker delivered a strong philippic against that type of self-styled Christian teaching which bases its arguments upon premises which have long since ceased to accord with present-day facts. Dr. Small's remarks were upon "The Strength and Weakness of Religion." He said in substance:

Some of the sublimest and at the same time some of the silliest acts in the annals of the human race have been accomplished in the name of religion. In our day we are marshaling the younger forces of the Christian church into Christian Endeavor societies, and Epworth Leagues. But seven or eight centuries of history show that such institutions as the Crusades and slavery, the achievements which were propagated by Ferdinand and Isabella, the Spaniards and English which came to North and South America, planted their flags on the new soil, and persecuted the natives which inhabited it, the endeavors of Philip, the Duke of Alba, Schweinfurth, Joseph Smith, St. Francis, and Bonedict have all been urged in the name of religion.

It would seem that religion was a thoroughly unknown quantity, something which we could not formulate in definite terms. Nevertheless there is an obvious clew to the philosophy of this fact in experience common to all. Religion contains two cardinal elements: On the one hand the moral element and on the other the intellectual. Religion is, first, moral, and secondly, intellectual.

I do not mean to say intellect does not give a product unaided by moral guidance; I do not mean to say that ardent moral impulse without wise intellectual control would be barren of results, but I do say the typical religion can only be obtained through the marriage of the two. The union of the two means strength, their celibacy necessarily entails weakness. Every age has its faith, and its strength has always been commensurate with the degree of perfection to which Christian faith has adapted itself to the real conditions of everyday life. We say in popular proverb, "Love is blind." When we use that formula we are close to the psychological conception that love, whether between man and man, man and woman, or man and God, frequently does stoop to its object of affection. The faith element alone does result in the stooping of the character of the religion of which it is a component part until it degenerates into those distorted manifestations which none of us would at heart be willing to call religion. Knowledge alone is, however, equally as imperfect. No student, whatever his grade may be in his particular line of work, can succeed in life who does not recognize the subject of his work to be a part of the mind and purpose of his creator. Religion seems to me to be that conduct which is inspired by faith and informed by knowledge to conformity with God's will and the service of human life.

AN ARITHMETICAL AGNOSTIC.

When I began to study arithmetic, the text-book used created an impression in my mind which has left me a constitutional arithmetical agnostic. The example was this: "If a dozen eggs cost eight cents"—but I knew my mother sent me to a grocery store where eggs were 26 cents; and "if a cord of wood costs \$2"—but I knew my father paid \$6.50 for our wood. The impression upon my mind was that premises so varying from reality could hardly lead to correct conclusions, and I attribute to that early contact with unreal principles in mathematics something of my inability to follow mathematical reasoning. I am inclined to think there is something analogous to this in the attitude which many people outside of the Christian church take towards the presentation of Christian truth. In our attempts to coin the truth of Christ, the truth by which we are to solve the problems of the future as in the past, we are too apt to conduct our work upon premises of ages long past and relegated to other generations. I would not say a word which would weaken any denomination in the work for which it stands, but let not denominational lines become denominational barriers. True religion, the religion which is gaining strength and power, is the religion which recognizes the fact that it must adopt the forward attitude in any movement, social or moral, and must base its decision on facts and not upon imaginative creations.

FOR THOROUGH INVESTIGATION.

I believe we are at the dawn of an age which will call upon men who recognize in the great modern industrial troubles of the day no interest or corporation of whatever nature too sacred or privileged for investigation. We need and must have men to-day whose Christian faith

is so firm and whose Christian policy is so determined they will not hesitate to deny their influence, their association and companionship to the men and to the interests which refuse such investigation in this culmination of our industrial revolutions. I believe it to be the duty of Christian people to say calmly and deliberately to those men who endorse our present social standards as expressed in some forms of business life, that their life is inconsistent with the ethics of Christianity. We need men who will point out those men and say, "Thou, thou, thou," and not be afraid. I do not know what interest would be jeopardized, or what strong men would be unmannered, but let every pillar of our institutions be investigated through and through, and let the worthy and the sound survive. The secular criticism of the Christian church is unjust. The remedy lies in accurate scientific Christian criticism and, above all, Christian integrity and steadfastness.

The above from one of the professors of the Chicago University, is a very significant straw, and it illustrates the fact that the world is moving. This University in no wise interferes with the religion of anyone; a Spiritualist will find nothing to offend him there, while the educational advantages are unequalled.

## Mrs. Lois Waisbrooker Arrested.

This veteran in the reform ranks was arrested by the United States Marshals, at Topeka, Kansas, on the charge of sending obscene matter through the mails in her newspaper called "Foundation Principles," and held to bail in the sum of \$300 to appear before the United States Commissioner to answer to the above charge.

Mrs. Waisbrooker is an advocate of marriage reform, and in support of her ideas of how to better the condition of man and woman, but especially woman, she publishes a paper called "Foundation Principles," at Topeka, Kansas. According to her ideas, the present system of marriage is a failure, and it becomes necessary for her in the discussion of this question, to use very plain language, and much that she believes relates to sex relations. In short, her main effort is to correct sex abuses. Nothing could be further from her mind than obscenity. In fact, a great part of her endeavor is to obliterate obscenity from the minds and lives of those it now stains.

Mrs. Waisbrooker is a veteran in the ranks of reform, and is now nearly 70 years old, and quite infirm. She is a well-known Spiritualist and has been for many years, on the western coast, in the journals, and in her own books, heartily advocating its principles. Her long and fearless labors in the ranks of Spiritualism entitle her to sympathetic consideration and material aid at the hands of the Spiritualists of this country. She is now passing through a cruel test, and it is a time when she needs cheerful words and friendly assistance.

I am not a Spiritualist, as very many readers of free thought literature very well know; but I have had opportunity to learn the character of Mrs. Waisbrooker and have read her writings, and it is my opinion that "If Christ came to Chicago," and heard of Lois Waisbrooker's work and the persecution she is now suffering, he would come, on to Topeka, and scourge the hypocrites for their cruel treatment of this reformer and worthy Spiritualist. That the work is one of malice and phariseism, it is only necessary to say that it has been instigated by the Comstock knaves, Topeka, Kansas. W.S.BELL.

## More Wholesome Truths to the Square Inch.

TO THE EDITOR.—I enclose \$2.00 to pay for a further continuance of two copies of THE PROGRESSIVE THINKER. I notice on tag that the subscription has nearly expired, and myself and noble wife feel that we cannot afford to miss a single number. It contains more wholesome truths and useful information to the square inch, than any religious paper I have ever read.

We should greatly miss it were we unfortunate enough to be deprived of its weekly ministrations. This is our candid opinion and must not be mistaken for flattery, a thing that both of us detest. We have tried our best to get subscriptions for THE PROGRESSIVE THINKER here, but Camden is an extremely pious place, where unlimited rascality, dishonesty and bigotry seem to be the rule. Here, as in other places where orthodoxy holds complete sway, you will find that where there is the most religion you will find the most crime. Therefore, a fearless, plain-spoken, truth-telling paper like THE PROGRESSIVE THINKER, does not seem to set well on their mental stomachs.

Fraternally,  
Camden, N. J. E. M. JONES.

## A Household Necessity.

TO THE EDITOR.—Number 244 of THE PROGRESSIVE THINKER reminds me that we shall be obliged to part company unless I renew my subscription. At it has become a household necessity, I enclose one dollar, knowing it will help to make the editor happy. It will also assure me that its weekly visits will be punctual and prompt during the coming year. Kind regards to THE PROGRESSIVE THINKER, and its many thousands of readers.

The good Doctor appreciates very highly THE PROGRESSIVE THINKER. There are thousands of other Spiritualists who would as highly appreciate it, if they would read its columns for a few weeks, and realize the amount of good it would do them.



















## THE CASE OF MARY RICE.

## Her Advent to Spirit-Life.

## A Narrative of Her Experiences.

Through the Mediumship of A. E. Tilden, M. D., Rochester, N. Y.

[CONTINUED FROM LAST WEEK.]

Mr. Rice asked him to look at his wagon and see if he could fix it so they could get to Genesee in time for the train. He put the strap on and made it entirely secure for the trip, and they arrived at the station about twenty minutes before the train was due.

Mr. Rice asked Mrs. Van Auken if she could help him a little to lift Mary and get her into the depot. Dr. Bristol took control again and told him he would find a man in the depot who would help him. He stepped in and enquired if there was anyone there who would help him get an invalid lady into the depot who was to be taken to Rochester on the train that would soon be due.

A man rose up with alacrity and replied that he was the one to help him. He went out and took Mary in his arms and carried her in, refusing even to have Mr. Rice help him.

When the train arrived he carried her aboard and placed her in a coach. When they arrived at Avon, where they had to change to another train, he carried her from one train to the other, passing through the depot.

At Rochester a hack was in waiting for her, and the same man, refusing aid from myself and others, carried her out and placed her in the hack.

The stranger then disappeared and we have never heard from him since, only the spirits say that he was a man accustomed to lifting invalids in a celebrated water-cure not far away.

Perhaps he is not aware that spirits had arranged to have him at the spot at the right time to do this great service, as they had the blacksmith with his strap, and others that have acted a conspicuous part in this interesting drama of Mary Rice.

The reader who will read the above account and also what Spirit Dr. Lucas has written about it in the following pages will be able to understand in some degree what is conspicuously taught in this volume, that there are at least as desperate conflicts in Spirit-life between the friends and enemies of human progress as in earth-life.

The malignant, obsessing spirits struggled with all their power to prevent the removal of Mary Rice from her home, where they could control her according to their will, and into our magnetic aura, where our band of spirits would have the advantage and be able to dispossess them and thereby effect her release permanently from their control.

Mary was taken to our boarding-house and occupied a room or suite of rooms nearly over the one we occupied as an office to give treatments and clairvoyant sittings.

We usually consulted the spirits about her care and treatments by writing as described elsewhere. In most cases of sickness Dr. Bristol gave directions and prognosis, while Dr. Preston was the one who usually controlled Mrs. Van Auken in clairvoyant examinations and diagnosis. He told us why this duty was usually assigned to him. But in Mary's case we found that Dr. Levi Lucas was the one who usually gave directions. We did not understand why he was the one that appeared to constantly watch over her until one day, at a sitting for other spirits to write, our hands were moved by a different control and wrote: "My soul-mate needs attention." Lucas.

Mrs. Van Auken hurried to the chamber and found Mary had fallen nearly off the couch on which we had placed her and was in danger of falling.

Those few words were a sufficient revelation to us of the reason of his constant attendance upon her.

Neither Mrs. Van Auken nor I could see any ground of hope in her case that she could recover, but spirits wrote in a way to lead us to think that they expected her to get well. She was so paralyzed that she had no use of her limbs.

She was with us one month and never spoke a word. Still she seemed to intelligently understand the situation and smilingly express her appreciation and gratitude for all our attentions.

When friends asked us how Mary was, we were obliged to tell them that but for the assurances given by spirits we should see no ground for hope, but our guides made us understand that they thought she was doing well and would recover, and we must admit that they could see conditions and the processes that were going on in her system better than we could.

On May 13th the spirits wrote that they wanted Mrs. Van Auken and me to both sit up all night with her that night. I attended a circle at Amy Post's that evening and told those present what directions we had received. Mrs. Post and others offered to go and sit up in our stead, as they thought it would exhaust our vitality too much, for the good of Mary and our other patients, for us to sit up all night.

I told them no; they had directed us to sit up all night and we should do exactly as directed, so that there should be no failure on our account.

We both sat by her bedside or in the adjoining parlors all night. At about 4:30 o'clock on the morning of May 14th she breathed her last. We could not help feeling that our spirit guides had purposely deceived us, or else were incompetent to understand the condition she was in during these days of anxiety on our part. We thought that if they knew a month before that she would pass out of the body, they had done us a wrong to bring her under our charge, and thus injure us in the confidence of others who knew of the case. And then to constantly renege to us that

they expected to cure her made the matter much worse.

As soon as her body and the bedding were properly adjusted, we, in the midst of our agitation as above described, sat down in the adjoining parlor with paper and pencil and I wrote as follows:

Self.—Will the spirits tell us about Mary Rice?

Answer.—You think we have told you untruths. All the reason you think so is because we have withheld a part of the truth from you.

Health to the spirit could only come through death to the body.

She has just lain down in the arms of one that loves her.

Self.—Should we now give up our business here and go home?

Dr. Bristol.—Not at present. You have other duties to perform.

Another spirit that we supposed to be Dr. Lucas wrote as follows:

"You will be moved to do everything as it should be done. You will think better of this and not feel like accusing us of deception as you do." Mary Rice will be strong enough to explain this matter herself and she will exonerate you and us from all blame. Her own words will exonerate you.

Self.—We do not need to be exonerated, we have done nothing wrong. But we claim that as matters now look, those that have deceived us need to be exonerated. I would be glad to have them explain now, if they are able to do so, how they could be right in representing continually that she would get well.

Answer.—If you will wait awhile we will come and write a chapter for you.

The next day, May 15th, after Francis Rice had arrived we sat for writing and again asked an explanation. The following reply was written:

"We will write out a statement and attach our names that will convince you all that we are right and have worked from motives of right and eternal benefit to the patient."

At a sitting for writing May 17th we had the following conversation. We understood the spirit written to be R. D. De Puy, Mrs. Van Auken's father.

Self.—Are the spirits now about ready to begin to write the chapter they have promised about the explanation of the Mary Rice affair?

DePuy.—Yes, after the bridal festivities are over, they, Mary and Lucas, will write to you.

Mrs. Van Auken.—Father, is it possible that this is so?

DePuy.—Yes, child, you have earned a rich reward, and she will be glad some day to place the bridal wreath on your brow, being that through your agency she has been crowned and blessed.

Self.—I would like to know if she feels that I have in like manner befriended her, and done my duty here?

DePuy.—That will be expressed in her own words to you, Doctor. Be patient just a little longer.

Dr. Lucas commenced writing the promised chapter on May 20th, six days after Mary had left us. It took several days to write it, writing some usually each day. Such writing greatly exhausts the strength of the medium, as is stated elsewhere, so that some days but a short portion could be written, before the spirit perceiving her weakened condition would suspend writing till another day.

THE PROMISED CHAPTER—BY SPIRIT DR. LEVI LUCAS, DR. TILDEN AND MRS. VAN AUKEN, MEDIUMS.

DEAR FRIENDS:—I see you are becoming impatient to hear from me and Mary.

You know it is customary when a man takes unto himself a wife to indulge in a season of pastime before entering upon the active duties of life.

My experiences for a time past have been arduous, and I, too, felt the need of rest. This may seem very strange to you, as some teach that we never tire here.

An unceasing round of toil is not our inevitable doom here. We have our allotted tasks and also our self-imposed tasks. I never engaged in any work that was so pleasant as the care I bestowed on the one you so lately had in charge.

Doctor, you have been inclined to censure me and others that had the case in hand for what you believed deception practiced upon you. In order to keep you buoyed up and strong for the task before you, it was necessary to keep you hopeful, and had we told you in plain words that she could not live, you would have been unwilling to keep her in your care.

I saw that through the influence of those you attract she could be released from the terrible thralldom of despair. She has been surrounded by a class of selfish, undeveloped spirits for years. I had fears that she never could be released from them until she laid aside the mortal coil and donned the robes of immortality.

Had that been the case with her, a longtime would have elapsed before she could have been rescued from their grasp. They would have held her close to the earth conditions, and my efforts to rescue her from these influences would have been unavailing for a long time.

Knowing that these obsessing spirits could be displaced if right efforts were put forth, I could not rest until I obtained the consent of your healing hand to aid me in releasing her and placing her in my arms out of harm's way.

It could not be done and leave her in the form. I was aware that if you were informed of the nature of her case, and that dissolution was approaching, you would be unwilling to take care of her, therefore you were kept in ignorance of her real condition.

[TO BE CONTINUED.]

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## Onset by the Sea.

FOR THE PROGRESSIVE THINKER.

Onset by the sea! Onset, the beautiful! As large streams from little fountains flow and tall oaks from little acorns grow, so Onset, whose first handful of pioneers assembled on the knoll where the Hotel Onset now stands and auctioned off the first lots from the body of an ox-team, has since 1877, about seventeen years ago, grown to be a most beautiful summer resort, with its handsome villas and grounds, widely known throughout the United States for its invigorating and healthful breezes and its delightful bathing facilities.

We are now being treated to the luxury of real city waterworks, and many are enjoying the luxury of the water in their cottages and grounds, particularly in the more thickly populated portion of the camp. Our camp is now in the height of its season, and good lectures from inspired lips are being enjoyed by large audiences.

We have several steamers that make hourly trips to Monument Beach (another summer resort) and Gray Gables (the home of President Cleveland), and the afternoon sails in the yacht "Fleetwing," with Capt. Tripp, are highly appreciated and enjoyed. Capt. Tripp, or Dr. Tripp, as he is better known, comes here each season for rest, and with his yacht "Fleetwing," named for his favorite control, and claimed by her as "her own canoe," enjoys to the full the season of recreation and upbuilding of the vital forces for the next winter's campaign in the spiritual ranks.

Many who read your excellent paper will remember the old pump in front of headquarters which is almost continually patronized. This well of excellent water was dug in 1877, and is well deserving of the following encomium which I offer:

Old Pump, round thy battered form gather old and young, rich and poor, with feverish tongues and parched lips, but with grateful hearts they turn away rejoicing. Thy pure, cool, limpid waters are nectar unsurpassed by man's invention. Dusty and travel-stained the weary traveler stops by thy side, eager for the cup that satisfies but does not intoxicate. All who come are gratified, and turn away with renewed vigor. A cooling draught from thy limpid depths gives a cheerful smile to many faces. Thy presence maketh glad many weary hearts. Healing is in thy depths. Thy voiceless mouth discourseth volumes in the aid of temperance. Generously thou givest of thy bounty and none are sent away unsatisfied. Little children hover around thee, and are never repulsed. Old age having slaked his thirst, doffs his hat in thy presence, and wipes the perspiration from his brow with a feeling of thankfulness to the Great Giver of all good gifts. Silent and alone, firm, erect and unflinching, dost thou bear thy form to the cold blasts of winter. Snow, rain, hail and the shriek of the angry winds have no power to move thee. In the early spring, when the warm sun kisses the cheek of the blue waters of the Bay in thy presence, thou standest unmoved, unconquered.

Thou alone art ever the same to all men. Thou receivest all who come to thy side with the same civility. Thou art a lesson of patience, a monument of peace, a pattern of excellence, a bond of hope, a standard of purity, meekness, generosity, and all the attributes combined. Thou givest without stint or measure and with no expectation of recompense. Thou needest no theology. Thy correct deportment and example are a silent reproof to intelligent but erring man. Thou art never remiss in thy duty; yea, thou art a blessing in the land.

ANGUSTA FRANCES TRIPP.

Onset, Mass., August 2, 1894.

## Lake Brady Camp-Meeting.

This is a lovely place, with its lake of one hundred acres, and the same area of land. The space is so immense that often there is a picnic without our being aware of it. The only day that there seemed to be a crowd was when there were three great Methodist picnics in one day, and many of the church people came to the auditorium, some of whom received staggering tests through Maggie Gault's wonderful mediumship. The array of speakers at this camp, during ten consecutive weeks, is paid in part by these picnics, but they do not disturb our meetings in the least. The auditorium is deep in the woods, away beyond the cottages, and as it is a deep dimple in the hills—a natural amphitheater—one does not see its tinted roof till one has gone several rods from the gate. This part of the grounds, eight acres in extent, is divided from the rest of the grounds by a high wire fence, and is entered by a single gate. There is no charge for entering the general camp, but all who pass the gate leading to the auditorium pay ten cents, and receive a ticket that holds good for the day. In this way, our meetings are secluded, and protected from intrusion; though all outsiders, of any church or no church, are welcome to enter on paying the little entrance fee. Even some who came to the Roman Catholic picnic attended the meeting, and paid decorous attention.

Our mediums are doing splendid work. Mr. Winans, who was present only the first week of a ten weeks' camp, was a little premature in his strictures on the management. If he had remained longer he might have done well. All materializing seances average from twenty to thirty persons at present, and numbers are frequently turned away for want of room. Mrs. Williams will give a public demonstration at the pavilion Sunday evening, and everybody is to pay one dollar, the proceeds to go to the Association. The trumpet seances are also well attended. At one held by C. J. Barnes, there were fifty-three persons present. I did not remain, fearing the effect of the jam on my physical system, but it is said that the demonstrations were good.

Besides the morning conferences, we have had, the past week, two lectures by Mrs. C. M. Nickerson, two by Willard J. Hull; two by Mrs. Jennie B. H. Jackson, and one by

myself. The weekday audiences average two hundred. Last Sunday there were 1,000 at the morning meeting and 1,500 in the afternoon. This is not a stretched estimate. It is based on the receipts at the gate.

Wit, humor, practical judgment, sympathy with nature in her finer forms, and a rare power of improvisation, characterize the last-named speaker and poet. She looks like a mere slip of a girl, but no subject is too abstruse for her inspirers, and no untoward circumstance or sudden emergency is able to disturb her equipoise on the public platform. Her natural dignity never fails, nor her calm indifference to the storms that rage in petty minds. She handled with perfect ease, clearness, judgment and fluency such subjects, suggested by the audience, as the government control of railroads, Buddha, woman's rights, how to harmonize speakers and mediums, involution and evolution, free moral agency, monism and dualism, the secret of the flower, and infant damnation. The play of thought makes one think that not one, but many different spirits, of varied tastes and pursuits, successively take possession of her delicate personality, and voice their varying mentality through her organism. May this gifted woman long delight Spiritualist audiences, and may she long demonstrate to the outside world the fact that disembodied spirits can, indeed, take absolute control of and freely use the brain and the vocal organs of a medium!

ABBY A. JUDSON.

## MAPLE DELL CAMP.

## It Has Proved a Great Success.

Sunday, Aug. 5th.—This is the last week of our camp life. The forenoon of this, our third Sunday, was devoted to the yearly meeting, or reunion day. All the old workers were on hand, and the meeting was opened by our old and venerable brother, T. A. Thompson, of Ohio, who gave a grand invocation. He was followed by Prof. D. M. King, of Mantua Station, who gave an address of welcome to all. Then came that grand little woman, Mrs. Anna L. Robinson, of Port Huron, Mich., with a rousing address that stirred the soul of the true Spiritualist and gave him a courage to go forth and do better for Spiritualism and the right. Mrs. Robinson gave a few descriptions of spirit friends and closed with a blessing for all.

In the afternoon Bro. D. M. King took charge of the platform, as an officer of the Association, and proceeded to ordain the following persons as ministers of the true gospel: Brother Hudson Tuttle and his good wife, E. W. Dennis, and Geo. F. Perkins and wife. After Bro. King had delivered the several certificates of ordination and had read to them the lessons, and had delineated the duties to each one, Sister Robinson gave the candidates plenty of kind words, good advice, and wholesome common sense; and now five more ordained workers are added to the list of those devoted to the work of disseminating the truths of Spiritualism.

The evening was taken up with a lecture, followed by tests by Mrs. A. L. Robinson, and thus closed one of the great days of Maple Dell Camp.

The crowds that filled the camp to-day had decided the trustees to make a move to build an auditorium 80 by 100 feet. Maple Dell has come to stay, for it is based upon a solid foundation, truly spiritual, and both audience and officers are all spiritual people.

Monday, Aug. 6th.—Our president, M. C. Danforth, has been indisposed for several days, and your correspondent has acted in his place as chairman, and our president's indisposition has been the only drawback to all of our pleasure. This forenoon we were very agreeably surprised by the arrival at camp of about fifty visitors from the camp at Lake Brady, in a cavalcade of five large wagons. The procession was headed by the Hon. O. P. Kellogg, of Wyoming, who is chairman of the legislature there. Bro. Kellogg was followed by Humphrey's Band, from Akron, Ohio, who discoursed sweet music for us during the day. After dinner we all adjourned to the auditorium, and there we formally welcomed our visitors, and made a regular love-feast of the affair. Jennie B. Jackson, our Jennie B. Hagan, came over with the crowd, and the little woman was right royally welcomed by the Maple Dell campers. This spiritually-inspired woman, or wonder, gave us a delightful poem, the best that I have ever heard from her lips, and in it she described the trip from Brady to Maple Dell in such a way that she captivated the camp. She will return in a few days and assist in dedicating our new cottages.

Mrs. Anna Robinson, another of the grandly inspired ones, aided in the welcome to our Brady camp visitors. Mrs. Robinson is equal to any speaker or test medium on our platform.

Tuesday, Aug. 7th.—Bro. Geo. Colby, of Florida, arrived to-day, and gave us a short lecture, in a trance condition, to an impromptu meeting. He was warmly welcomed by our people, and is a favorite wherever he goes. He is no longer a member of the National Executive Board, but is working as a medium for the good of Spiritualism, and he is a host in himself. He lectured this afternoon to a large audience and was highly applauded. Tuesday evening we had an entertainment that was gotten up by Mrs. Anna L. Robinson, aided by those best of platform test mediums, the Rev. Geo. F. Perkins and wife.

In fact, the whole week past has been one round of pleasure and instruction. Next season the camp will hold a four weeks' session instead of three weeks. There is room in this State of Ohio for five or six more camps under the protection of this "Spiritual and Religious Association." Good luck to them all is the wish of yours,

J. W. DENNIS.

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## THE CAUSE IN OREGON.

## Letter from Moses Hull.

SUCCESSFUL CAMP-MEETING—BEN BARNEY'S WONDERFUL MEDIUMSHIP—READING SEALED LETTERS—MANY GOOD MEDIUMS AND NOBLE WORKERS.

TO THE EDITOR:—We have just closed the most successful camp-meeting ever held on this coast. Last year they concluded not to depend wholly on home talent; the consequence was a new impetus was given to the work, the attendance was doubled, and a spirit of harmony and work was infused into the campers. As a result they commenced work immediately for the '94 camp. This has borne fruit in the shape of a hotel double the size it was before, and other improvements which makes the New Bra camp-ground a desirable place of resort for those "of like precious faith."

The ground itself is a beautiful level on the bluff over two hundred feet above the glorious Willamett River; it is finely shaded with grand old fir trees, some of which look as though they stood the storm when Grandfather Noah's flood "broke up the fountains of the great deep." Certainly they were not less than two hundred feet above the highest water mark of the recent flood.

Spiritualism, liberalism and reform seem to be indigenous to the "web-footed Oregonians." Surely I never saw a band of more earnest workers than was assembled in the Oregon camp. Much of the labor on the new hotel and other improvements was contributed.

Mr. and Mrs. Love, the president and his wife, contributed all their labor during, before and after the camp. They even ran the camp hotel, contributing all their labor. They took hold of all the hard work with as much earnestness and energy as though they owned the whole camp.

There were several good mediums there, among whom were Mr. Ben M. Barney, Mrs. Bruce, two Mrs. Smiths, Mrs. Baxter Reynolds, and others whose names I do not recall. More than a passing notice should be made of Mr. Barney, not only because he and his wife were as active workers as there were on the ground, and their work was contributed to the association; but because they are comparatively new in the field, and because he is a medium with very few equals. I doubt whether there is a medium in the field who is calculated to do as much good in some directions as Mr. Barney. He, with the aid of his talented wife and daughter, makes a full team. His tests are unmistakable. One phase of his mediumship is reading and answering sealed letters. This is done in the public audience. In some cases the letters have never been out of the pocket of the writer; in others, he has them laid on the table before him. He gives other tests besides this. In fact, I know of no better all-round medium than Bro. Barney. He gives names, dates, and almost innumerable other such particulars as make his tests undeniable. Beside all this, Bro. Barney has every appearance of being a pure and clean man. He has no bad habits that I know of. He does not taste or touch anything intoxicating; he uses no tobacco; in short, he is a gentleman through and through. He is very much more than the average man in intelligence. He spent many years as owner and editor of an influential weekly paper, and was at one time on the editorial staff of the San Francisco Daily Chronicle. He is well posted on a great variety of subjects. Mrs. Barney is a lady of refinement, a very fine musician, and of such great help to her husband that he will not attempt to do anything without the soothing influence of her magnetism and music.

Mrs. Brockway is a new medium, recently moved to Portland. One year since she made her first appearance before the public at this camp. Some of us were much pleased to see the growth she has made in the last year. Her services at this camp were appreciated. She, Mrs. Addie R. Smith, and Mr. Barney, were ordained by the association, as ministers of the Gospel of Spiritualism.

Mrs. Hull, with the aid of some of the good sisters, organized and conducted a Children's Progressive Lyceum, which met about every day. All were pleased with the progress the children made. Indeed, some of the neighbors around the camp sent their children in to catch some of the spirit of the Lyceum. The Lyceum exhibition pleased not only the little ones but the old as well.

Spiritualism in Portland, the chief city of Oregon, has lost caste somewhat, not because of anything its enemies have said or done, but from the efforts of a few to convert its Sunday meetings into a kind of a fourth-rate show. "What went ye out for to see?" There are so many Spiritualists who think there is nothing of Spiritualism but tests, that they fail to represent it properly. Men and women of brains are getting very tired of going out from Sunday to Sunday to hear what is at best very poor guessing in the name of tests and psychometry. The result is here as elsewhere, the Unitarian and other liberal churches reap the harvest that legitimately belong to the Spiritualists. In this city, many have gone to the Theosophists, and not a few to the Secular Church.

Speaking of Secularism, I want to say that under the leadership of a few women it is making better headway in Oregon than in any other State in the Union. Secularism can no more live on the sins of ministers and the churches than Spiritualism can. The thought occurred to Mrs. Katie Kehn Smith, that it was not so necessary to spend all the time denying the ark story, the fox story and the whale story as it was to try to teach something that would elevate people here and now; so she came to Portland and organized the First Secular Church and became its pastor. She also organized a Sunday-school. In this church and school she teaches ethics and science; and it is safe to say, no one can hear the Rev. Mrs. Smith, or attend her Sunday-school, without being wiser and better as a result. The moss-backed old infidels kicked at

the idea, and word church, but as the Greek word for church (ecclesia) signified nothing more than an assembly, no matter for what purpose assembled, Mrs. Smith had rather an easy victory.

Soon two other ladies united with her. One of them, Mrs. Barker, is an able Spiritualist lecturer; the other, Miss Nettie Olds, is a school teacher, who has been led to see the injustice of taxing people who do not believe in the kind of religion they keep on top at the churches for their support; this of course is done whenever the common people have to pay the churches taxes. The result of all this will be that the world will lose one school teacher, and Liberalism will gain an able worker.

These three persons have reorganized the State Secular Union, and organized at least two Secular Churches on a legal basis, and being firmly united are doing more good than all the men in the Liberal rank, unless you count the Spiritualists.

Mrs. Smith's husband is a retired lawyer, who perhaps glories more in his wife's success than he would in the triumph of Liberalism *per se*. It is more than suspected that his brain plans much of his wife's good work. Rev. Mrs. Barker urged me to go to her church and deliver at least one lecture. She wanted more, but I found it impossible to fill one-fourth of the calls that came to me, so I could spend but one evening at Forest Grove, where she preaches. I never was better received anywhere and have seldom spoken to a more appreciative audience. All urged me to return, but that was absolutely out of the question.

It would not be fair to close this without saying that Sister Baxter Reynolds invited us to her parlors one evening to meet a few friends. When we got there we were surprised to find the few had blossomed out to more than forty. Truly we had a feast of reason as well as of cake and fruit, and a flow of soul. Many have urged us to go to Portland, and either organize a new society out of elements which, though they are both Liberals and Spiritualists, cannot, for local reasons, be induced to attend any meeting now held in Portland, or to work in and try to renovate one of the societies now existing. As we never take part in any of the feuds which split societies, we stand in favor with all. I do not mean to say we stand in favor with everything that calls itself a Spiritualist; one who thinks he is on the top round of Spiritualism, when told last year that they were going to send off for talent to entertain the people, said: "What do you want to send for Moses Hull for? he can't give you a test after you get him here." This man was no enemy of mine. On the contrary, he thinks that he thinks a great deal of me; but he sees nothing of Spiritualism but what is visible to his physical eyes. I never feel like finding fault with such; they are not to blame for their lack of comprehension; I always feel to say, "Nurse such babes very tenderly."

Before leaving for Washington, I spoke one night to the Grand Army Hall Society. I was greatly pleased to see so large and respectable an audience; no announcement had been made other than that in the Sunday audience, yet there were, so they said, about three hundred people out. All seemed deeply interested, and listened for two hours, and even then pretended that they wanted me to continue another hour.

On Saturday morning, July 28th, we boarded the steamer "Joseph Kellogg," for the Washington camp-meeting. But few had reached the camp when we got there, but that few greeted us with exclamations of joy. Bro. L. B. Smith, a well-to-do ranchman, having learned that Spiritualism is true, has set apart a beautiful grove on his land for Spiritual camp-meetings, and he says camp-meetings shall be held in it every year while he stays on earth, if he has to pay every cent of the expense. So far he has paid about all the expense, and that, too, without grumbling. If the Pacific Coast Spiritualists will organize, he proposes to deed to them free of charge one of the most beautiful spots for camp-meetings in the United States.

Bro. Smith, not being acquainted with Spiritual speakers and mediums, has been imposed upon, but he is fast learning.

To-day, July 30, I left the camp and Mrs. Hull, and while I write this I am being borne on the wings of steam to my Western appointments. I hope the remainder of the time Mrs. Hull spends on the Pacific Coast will be as profitably spent as the past.

I cannot close without saying the people are very, very poor, but I find few of them too poor to read and pay for THE PROGRESSIVE THINKER. I sign myself, as ever, yours in the cause,

MOSES HULL.

## Verona Camp-Meeting.

Verona camp-meeting will open the 17th inst. A good corps of speakers has been engaged, and we anticipate a harmonious and successful meeting. The lamented Dr. C. F. Ware, who was the father and main supporter of the meeting, will be sadly missed by all. It is hoped that his spirit presence will be felt at the grounds and become a tangible assistance in every way.

F. W. SMITH.

Volney's Ruins of Empires, and The Law of Nature. This is recognized as one of the classics of free thought. It eloquently advocates the best interests of mankind, and clearly indicates the sources of human ignorance and misery. It is a profound and able work. In one volume; paper, 50 cents; cloth, 75 cents.

The Rationale of Mesmerism. By A. P. Sinnett. Considered theoretically, philosophically and theosophically. Price \$1.25.

The Spiritual Alps and How We Ascend Them. By Moses Hull. A beautiful essay in the line of refined spiritual thought and progression. Paper, 25 cents; cloth, 50 cts.

A Sex Revolution, by Louis Waisbrooker. Radical ideas. Paper, 25 cents.

## CASSADAGA.

## It Is Constantly Surging Ahead.

I do not like to appear extravagant in my speech, but it is a fact that ideal weather, wonderful health, perfect sanity and perfect happiness permeates the very atmosphere at Cassadaga; consequently, under the influence of thoughts resulting therefrom, one grows better, broader, purer in aspiration and nobler in purpose.

All friction, all that could mar or render existence unpleasant, seems by some mystic force to have faded from the real, leaving a perfectness in all things past telling. The programme of the past week contained some new lights and some that have been a strong and steady flame for several past seasons. Mrs. Jennie B. Jackson, always a favorite at Cassadaga, after giving three inspirational addresses in her bright and pleasing style, besides assisting her husband in the really superior stereopticon lectures, has said good-bye to friends and set sail for other camps.

After a prolonged absence J. Clegg Wright returned to capture the intellectual ones among our number. While the passing years have affected Mr. Wright physically, his intellectual advancement has been marvelous; he is thoroughly at home in history and historic dates, with a wonderful illumination in the higher philosophy of Spiritualism. His first address, "The Origin of Man," was very able, strongly combating reincarnation.

"The Logos of Plato and the Logos of John," being the second subject treated, was largely historical, scholarly and brilliant; the only criticism being its high altitude above the average heads constituting his audience.

The third and final number, "The Problem of Evil," treated from his standpoint, was a masterly effort.

Mrs. Cora Richmond occupied the platform Sunday morning, choosing her subject, "The People's Religion," proving that in all essentials it was the same in every land and among all people. Many consider it the finest lecture Mrs. Richmond ever gave on our platform.

Hon. L. V. Moulton, of Grand Rapids, Mich., a new attraction of '94, is scoring a success. His style is logical and finished, such as might be expected from a trained student and thinker. That this is but the beginning of a series of seasons with us there is no doubt. Claude Falls Wright, the celebrated Theosophist and secretary to the late Mrs. Blavatsky, was the magnet at the Auditorium Sunday evening. As all subjects are freely discussed on our platform, the adherents of each particularism have the opportunity to hear their special laid to their own satisfaction, or otherwise, as the case may be. The newly-born and baptized Thought Exchange is awakening considerable interest; being destined to prove a valuable adjunct in carrying forward the work for which the camp was organized.

Among the very many pleasing features of Cassadaga is the permanency of its attendance, as shown by the fact that over one hundred more season tickets have been purchased than at a corresponding date last year. Besides the large numbers permanently located for the season, over two thousand passed through the gates on Sunday, and the coming week promises to swell the crowd to the full extent of our ability to entertain.

Association trustees smilingly congratulate each other in consideration of their daily increasing fat treasury, with the flattering prospect of a snug nest egg after the season closes.

Classes in music, physical and voice culture, elocution, dancing, mesmerism, palmistry, mental science and astrology are well attended; besides the Lyceum and Kindergarten are training the young buds of humanity to bend in the right direction.

Semi-weekly hops and a variety of evening entertainments, circles and seances of every phase keep the young and old on a constant whirl and time, no longer a drug, is above par.

Some of the recently arrived from Chicago: Mr. and Mrs. Palmer, Miss Florence Lambourn, Mrs. Evans, the Misses Evans, Mrs. Schourds, Mr. A. Campbell, Mr. C. Campbell, Mrs. Davis, Mr. F. Koehler, Mr. W. Richmond, Mrs. Cora Richmond, Mrs. Catlin, Mrs. England, Mrs. West, Mr. and Mrs. Cutler, Mr. and Mrs. Field, Mr. and Mrs. White, Mrs. Bigden and Mrs. Skinner.

S. B.

## The Cause in Oregon.

On Sunday evening, July 22d, the First Spiritual Religious Association of Clackamas County held its final meeting. The camp was one of increasing interest and began on the 6th of July.

The lectures were grand. Moses Hull, who is well known everywhere, and his wife, Mattie E. Hull, a noble and intelligent worker, who is also well known to the public, have, by their good graces and labors in our midst, won for themselves warm places in the affections of the people. The children's Lyceum, under the management of Mrs. Hull, became a prominent feature of the meeting, and the little folks were delighted with its exercises. Ben M. Barney, the wonderful San Francisco medium, who reads sealed letters, and is also a test medium, gave general satisfaction to the people. Mr. and Mrs. Barney, and their daughter are fine singers, and often entertained the audiences with choice selections. No better array of talent has ever been before the association than during the late camp meeting.

The Ladies' Bazaar was quite an attraction and source of revenue; and I, in behalf of the association, wish to thank all who so kindly assisted with donations. On account of indebtedness incurred, we will again make this a feature of the coming camp-meeting, and any article, either useful or ornamental, will be thankfully received.

Officers for the ensuing year: G. C. Love, president; Portland; Mrs. F. E. Chaney, vice-president; Mr. Everest, treasurer; W. E. Jones, secretary.

G. C. L.

## Lake George Camp.

The meetings were opened at this lovely spot on Sunday, August 6th, with conference in the morning, presided over by the president of the association, Henry J. Newton. In the afternoon Mrs. Clara Banks entertained an excellent audience with a lecture on the "Religion of Spiritualism." The lecture was delivered with her usual force and power and drew forth abundant applause.

After the lecture, Dr. Mills of Saratoga occupied the platform and entertained and amazed the audience with a number of very remarkable tests, all of which were recognized. Prof. Peck enlivened the meeting with some of his fine solos.

Owing to the extremely hard times the work upon the camp grounds has not been pushed as rapidly as was hoped for. The hotel, which will be a fine one, could not be completed in time for the meeting, but it is roofed in and sided up, and the large dining-hall affords a splendid auditorium for the meetings.

There is no lack of hotel accommodations, however, several large and elegant summer cottages adjoining the grounds having been rented for that purpose by the management, so that guests are entertained with more comfort than even in the hotel, and at a very moderate price, \$1.00 to \$1.50 per day, according to room.

For the accommodations afforded this is cheaper than any other camp I know of.

The camp being in the first year of its life is in a crude state, but it is situated in the loveliest spot on this continent, and time and labor will make it an earthly paradise.

A number of beautiful cottages have been erected, notably those of Mr. J. D. Chism, Mr. White, Mr. Van Zant and Dr. M. Carl, of Albany. Dr. Carl and his estimable wife have been having remarkable success in the healing art, and their powers seem to increase as the time goes by.

The management of this camp have not depended alone upon the incomparable beauty of the scenery and purity of air and water to attract visitors; but they have provided a feast of reason in some of the ablest speakers in the land, as an evidence of which look at this one week's programme:

Sunday and Tuesday, Mrs. Banks; Wednesday and Thursday, Col. Robert G. Ingersoll; Friday, Clegg Wright; Saturday, T. Grimshaw.

If that programme can be beaten by any camp, I do not know where it is.

This camp is easily reached by the Delaware & Hudson R. R. from the south and by boats from the north. One and one-half fare is charged for the round trip. All who can do so should resolve to spend a few days at least at this beautiful place. OCCASIONAL.

## Mt. Pleasant Park, Clinton, Iowa.

TO THE EDITOR:—Things are progressing finely at the Clinton camp, the only disagreeable feature being the everlasting dust. If the Almighty needed any of this commodity in order to start a new race of beings, he could find plenty of material without going outside of the camp-ground. There is a large number of people here and the first week of the meeting has been a success in every way. The splendid discourses of Mrs. H. S. Lake and Dr. Adah Sheehan have received the highest encomiums from all, while the mediums generally are giving good satisfaction. Among the new arrivals are Doctor and Mrs. Aspinwall, who have pleasant quarters in the White house, and are giving excellent satisfaction to their patrons. We also hear good reports from the seances of C. E. Winans and Mrs. Gillman. Mrs. DeWolf, the reliable slate-writer, has a commodious tent on Maquoketa Ridge, and as usual is giving satisfaction to her patrons. Oscar A. Edgerly made his initial bow before a large audience Sunday afternoon, and gave a most excellent discourse upon the Iconoclasm of Spiritualism. Prof. Lockwood is due Wednesday, and in his discourses will present the scientific side of the question. Prof. Hoffman and his orchestra are adding to the harmonies of the occasion, while the quartette under the leadership of Mrs. Partridge is an enjoyable feature of the camp. In spite of the dust, we are having a thoroughly good time and shall score another success for Clinton camp. Major Bitters, of Rochester, Ind., with his wife and daughter, Mrs. Miller, are with us for the first time, and seem to be well pleased with the situation. We extend to them the cordial hand of fellowship and hope they will like us well enough to become permanent campers. JIN.

## Temple Heights Camp Grounds.

Mrs. M. Cushing Smith, of Rockland, occupied the rostrum of the Temple Heights camp ground on Sunday, Aug. 6th, in a manner that both pleased and surprised her hearers. She spoke for an hour extemporaneously, in a way which showed that her guides can now use her brain to speak fluently and logically on all the great questions which now agitate the religious world. While there she was called to attend the funeral of an aged sister, Mrs. Mary A. Stowe, the mother of nine grown-up children, four of whom served through the war of the rebellion. The services were beautiful and impressive, being interspersed with original poems and music adapted to the occasion. Eight of the children were present and were delighted that the wishes of the devoted mother could be gratified in a manner so beautiful and consoling, and so in accordance with her expressed desire.

FREEMAN W. SMITH, Pres. Verona Park Association, Rockland, Maine, Aug. 7, 1894.

Rights of Man, by Thomas Paine. Comparing an answer to Burke's attack on the French Revolution, and giving Paine's ideas on government. Paper, 25 cents; cloth, 50 cts.

The Question Settled. By Moses Hull. A careful comparison of Biblical and Modern Spiritualism. Paper, 50 cents; cloth, \$1.

## FIFTY YEARS IN THE CHURCH OF ROME. A Remarkable Book.

This is a remarkable work by FATHER CRIVIO. It exposes even to the minutest details the corruption that exists in the Church of Rome. It is a work of 32 pages, and should be read as a matter of history by every Spiritualist. The following is a partial list of the table of contents:

CHAPTER I. The Bible and the Church of Rome.  
CHAPTER II. My first School-days at St. Thomas-The Monk and Cullinary.  
CHAPTER III. The Confession of Children.  
CHAPTER IV. The Shepherd whipped by his Sheep.  
CHAPTER V. The Priest, Purgatory, and the poor Widow's Cow.  
CHAPTER VI. Festivities in a Paragon.  
CHAPTER VII. Preparation for the First Communion—Initiation to Idolatry.  
CHAPTER VIII. The First Communion.  
CHAPTER IX. Intellectual Education in the Roman Catholic College.  
CHAPTER X. Moral and Religious Instruction in the Roman Catholic College.  
CHAPTER XI. Protestant Children in the Convent and Nurseries of Rome.  
CHAPTER XII. Rome and Education—Why does the Church of Rome hate the Common School of the United States, and want to destroy it? Why does she object to the reading of the Bible in the schools?  
CHAPTER XIII. Theology of the Church of Rome: Its Anti-Social and Anti-Christian Character.  
CHAPTER XIV. The Vow of Celibacy.  
CHAPTER XV. The Impurities of the Theology of Rome.  
CHAPTER XVI. The Priest of Rome and the Holy Father, or how I swore to give up the Word of God to follow the word of Man.  
CHAPTER XVII. The Roman Catholic Priesthood, or Ancient and Modern idolatry.  
CHAPTER XVIII. Illegitimate Consequences of the Dogma of Transubstantiation—The Old Testament.  
CHAPTER XIX. Vice, and Life at St. Charles, Bellevue, Dover.  
CHAPTER XX. The burning of "La Candelaria" by the Curate of St. Charles.  
CHAPTER XXI. Grand Dinner of the Curate of St. Charles.  
CHAPTER XXII. Jam appointed by the Curate of St. Charles.  
CHAPTER XXIII. The Priest, Lives and Deaths of Fathers Deard and Parnas.  
CHAPTER XXIV. The Cholera Morbus of 1831—Admirable courage and self-sacrifice of the Priests during the epidemic.  
CHAPTER XXV. I am named a Vicar of St. Charles, the Sacred Heart.  
CHAPTER XXVI. The Grand Oyster Supper at St. Charles—The Rev. L. Parent and the "Bon Dieu" at the Oyster Supper.  
CHAPTER XXVII. The Priests have no space in this notice of Father Crivio's work give the heads of all the chapters. Those omitted are of special value. The following, however, are of thrilling interest:  
CHAPTER LIII. The Immaculate Conception of the Virgin Mary.  
CHAPTER LIV. The Abomination of Abominable Confession.  
CHAPTER LV. The Ecclesiastical Retreat—Conduct of the Priests—The Bishop's Order to Distribute the Bible.  
CHAPTER LVI. Public Acts of Simony—Thefts and Brigandage of Bishop O'Regan—Confession of the Bishop of Montreal to resist him to force him to employ Mr. Sybil again to send me to Guelph, and he fails to send me a Priest to Guelph, and I am forced to leave of 1856 and falls again—Abraham Lincoln defies me—My dear Bible becomes more than ever my light and my counsel.  
CHAPTER LVII. Bishop O'Regan sells the "Paragon" of the French Church—He gives the heads of all the chapters. Those omitted are of special value. The following, however, are of thrilling interest:  
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CHAPTER LXI. A moment of interruption in the Thread of my "Fifty Years in the Church of Rome."—The Bishop of Montreal to resist him to force him to employ Mr. Sybil again to send me to Guelph, and he fails to send me a Priest to Guelph, and I am forced to leave of 1856 and falls again—Abraham Lincoln defies me—My dear Bible becomes more than ever my light and my counsel.  
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